1: Karsten--114 (1916-18) 1935 Jivaro
116, 511, 262 (1928-29)

"Scarcity of food is an almost unknown thing to the Indians of Western Amazonas. As to the Jibaros and the Canelos Indians, the extraordinary fertility of the soil, the richness of the forests in all sorts of game, and the industry of the Indians, enable them to live easily and fairly well as far as food is concerned. On this point they are much better off than for instance the Chaco Indians, who in certain months of the year approach the very verge of starvation. The Indians of the Amazon territory appreciate vegetable and animal food equally. Their agriculture is well developed, although their methods of cultivating the soil are simple, and meat is secured to them by their domestic animals, the swine and the hens, as well as by the game they catch by hunting. Fish is also an important food. Their vegetable and animal food will shortly be treated separately, and I shall then give a more detailed account of their agriculture and their hunting and fishing practises."

4: Up de Graff--222-223 (1897) 1923 Jivaro-1
116, 511, 181, 619

"Contentment reigns supreme. Men and women seem happy in their lot. They have an abundance of every necessity and luxury they know. Their one worry in life is the constant fear of attack by raiders, but this they forget as easily as children do the dangers ot the street . Light is the daily round of all, and above all others of him who has a daughter to give in marriage! He who aspires to her hand becomes to all intents and purposes the slave of his future father-in-law for a term of five or six months until he proves his worth. The young savage takes over the scouting, hunting and fishing duties of the house into which he is going to marry; he is at the beck and call of its head, and must answer every call like a fag at school. But only once does he go through the mill; his own household set up, he takes to himself as many wives as he can find among his own people or steal from his enemies; thus it comes about that there is many a woman among the four Jívaro tribes who has been stolen and re-stolen until she is as much at home on the Santiago as on the Marañon, as happy burning hair off monkeys for an Aguaruna as spinning cotton for a Pautecuma. Indeed to my mind there can be one explanation of the existence of identical languages, habits, clothes, modes of fishing and hunting, and applied arts among all the Jívaro peoples, namely that they spring from a common ancestral tribe. A family would break away from the common hunting grounds, move off and establish itself on another river, and nurse its hatred of the parent group until, joined by others, little by little it became the nucleus of another tribe. And so through the course of [223] time they have drifted so far apart that to-day no one tribe

is found with their headquarters within thirty days' canoeing of another, and a deadly hostility exists between them all. There are white men alive to-day in the States who have been scalped by North American Indians; but after the Jívaro has taken his war-trophy, 'finita la commedia.' "